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We shall do so much in the years to come,
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 But what did we give to-day?
 We shall lift the heart and dry the tear,
 We shall plant a hope in the place of fear,
 We shall speak with words of love and cheer,
 But what have we done to-day?

We shall be so kind in the after while,
 But what have we been to day?
 We shall bring to each lonely life a smile,
 But what have we brought to-day?
 We shall give to truth a grander birth,
 And to steadfast faith a deeper worth,
 We shall feed the hungry souls of earth,
 But whom have we fed to-day?

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BIRTH.

At North Bay, Feb. 23rd, Rev. G. L. and Mrs. Johnston, a son.

MARRIAGES

On March 1st, by the Rev. Dr. Gilray, George M. Robertson, of the Canadian Express Company, to Lyla, youngest daughter of William Crowder, str., both of Toronto.
On March 5th, 1905, by the Rev. Mr. Turnbull, of Bank street Presbyterian Church, Ottawa, Norman Howard to Emily Scharf, youngest daughter of Mr. and Mrs. Allison Scharf, both of East Templeton.

On March 7th, 1905, at the residence of the bride's mother, 16 Walker avenue, Toronto, by the Rev. D. C. Hossack, Helen E. Fraser and Owen Davies, of Uxbridge, Ont.
On March 7th, 1905, at her late home, Cassbridge, Ont., by Rev. R. C. McConnell (nephew of the bride), Mr. Samuel Marlin, of Randboro, Que., to Mrs. Elizabeth Hoganbeam, of the Township of Winchester, and daughter of the late Robert Beattie.

At the home of the bride's parents, Ashburn, Ontario County, Ont., on March 8th, 1905, by the Rev. Hugh Crozier, Lizzie Beth Barfour to Wilbur Allan Kirkpatrick, of Saskatchewan, Saskatchewan.

At the residence of the bride's mother, Mrs. James McConnell, Guelph, by the Rev. R. W. Ross, B.D., Miss Agnes May McConnell, eldest daughter of the late James McConnell, to Mr. W. Alfred Gargon, son of Mr. John Gargon, of Dromore.

DEATHS

In London, on March 14th, Mrs. John Clark, dearly beloved mother of the Rev. W. J. Clark, London, and Rev. John A. Clark, of Calgary.

At his residence, Cayuga, Ont., on March 9th, 1905, Edward Clark Campbell.

At Wakefield, Que., on March 11th, 1905, Mr. T. J. Bell, in his 74th year.

At Ottawa, on March 13th, 1905, the Rev. John Wood, aged 77 years.

At Woodville, Ont., on March 13th, 1905, Ann Campbell, beloved wife of J. C. Gilchrist, aged 72 years.

Suddenly, on Sunday morning, March 12th, 1905, Agnes, daughter of the late Andrew Leishman, of Lachine, and wife of James Currie.

At his late residence, 117 Mutual street, Toronto, on March 12th, 1905, James, youngest son of the late Robert Rennie, in the 53rd year of his age.

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Note and Comment.

The average attendance at the Rev. Dr. Campbell Morgan's Bible school at Westminster Chapel, London, is about 1,800.

Among the testimonials as to good results from the revival in Wales is this: "The movement is killing sectarianism, which has been the bane of Welsh Protestantism in the past."

The latest instruction to her followers from Mrs. Baker Eddy is to the effect that she be no longer called "Mother" Eddy. It did seem a somewhat sacrilegious use of a good word.

Senator Kearns, retiring Senator from Utah, in a speech in the Senate, denounced the Mormon Church as a political and social monarchy, controlling the politics of the State and monopolizing its business.

A petition containing the signatures of 3,959 clergy and 40,940 laymen has been forwarded to the Archbishop of Canterbury, deprecating any alteration in the Athanasian Creed, or in its use as now enjoined in the Prayer Book.

A Lutheran church is to be built in the city of Rome which will cost \$900,000. A lot has been purchased and paid for, the purchase price being \$75,000. The balance is to be raised by general church offerings during the next six years.

A Los Angeles paper states that there are ten Presbyterian ministers within a radius of ten blocks from Occidental College. A Presbyterian educational institution is a good thing to be near. The intellectual, the moral and the spiritual atmospheres are apt to be about what they should be.

The British Weekly now estimates the number of converts in Wales at over 80,000. Evan Roberts, whose health was for a time impaired, is again engaged in continuous work. The revival wave continues to spread throughout England, and many wonderful services are reported from all over the country.

The Christian Science church in Boston, called the Mother church, reported, November 1, 1901, a membership of 31,423, a gain of 3,000 for the past year. There are now 610 Christian Science churches, besides the Mother church, in the United States. The number of churches in Canada is small, not over eight or ten altogether.

St. John's Wood Church. It is always a pleasure to note anything pertaining to London. J. Munro Gibson presided at the annual meeting. The membership stands at 733, with 153 members at the Kilburn Mission, making 886 in all. The total income was £7,358, of which £2,945 was for congregational purposes, £535 for the Kilburn Mission, £2,113 for Synodical schemes, and £1,765 for special and benevolent objects.

The London Christian World recently sent a Commissioner to study and report on the great revival in Wales. Here is a paragraph from his report: A revival which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heart-broken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling and scamping of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalen by the score from the streets to the "set fair," or "big pew," where penitents are dealt with, which closes low drinking clubs by members almost to a man returning their tickets of membership, which sends betting bookmakers to earn their living in the colliery or in their old trades—this is a revival that was bound to win the respect of even the non-church-going man in the street."

It was rumored around Knox College last week that the venerable Professor MacLaren, who has held the chair of systematic theology for many years and has been in ministerial service for more than half a century, had decided to retire, and will conclude his work at Knox College with the present session. He has been acting Principal since the death of Principal Caven.

Anglican Bishops in England do not always enjoy the privilege of criticizing their curates with impunity. Recently Bishop Gore protested against clergymen "holding on to their parish and their ray after they have become unfit and useless." To this rather coarse criticism a clergyman replies that "to his mind the most pressing Church reform includes the removal of the bishops from the House of Lords, their appointment by diocesan councils, the sale of their palaces and the reduction of their incomes, and the transfer of all patronage to parochial Church councillors." Reform of this kind would be severely democratic in its tendency. It might, however, be a good thing for the Anglican church, though it might not be a good thing financially for the bishops.

Both Sides, a United States liquor organ, says: "The liquor traffic in this country employs 364,000 persons, and 1,800,000 people derive their support as families of the former directly from the manufacture of liquor," and then asks: "Will the Prohibits please tell us what they would do with this army of people if they should succeed in abolishing the traffic?" A Prohibition paper makes this reply: "We would set them to raising grain and meat to feed the hungry mouths of the wives and children of the patrons of the saloon. We would employ them in the production of cotton, wool, and hides in making them into clothing, hats, and caps, boots and shoes for those who, on account of the saloon, are never comfortably clad. We would set them to felling trees and saving them into lumber and making them into homes for those who live in hovels because the husband and father spends his wages for drink, if indeed his patronage of the saloon has not put him 'out of a job.' We would keep them busy making carpets, furniture, pictures, pianos and organs, books and newspapers for the millions by whom, on account of the drink, most of these things are considered as luxuries intended only for saloon keepers and other fortunate people." There is no valid reply to such a crushing arrangement. Wipe out the liquor traffic and turn into the channels of legitimate trade and industry the money now spent on liquor and poverty will disappear from the land, crime will be reduced to a minimum, plenty will be found in every well-regulated home, and happiness will prevail in every part of our country.

A watch-case manufactory, which occupied the same building in New York City for many years moved into new quarters. Knowing how easily gold wears and rubs, especially as it is handled by workmen, it was the custom of the firm to save every bit of dust, and all of the sweepings of the three floors they occupied, and extract the bits of gold lost in the rubbish. Although this process was quite expensive, it paid well. When the manufactory was moved, the firm took up all the boards on the three floors, in order to save the gold dust that had not been gathered up in the sweepings. The boards were of ordinary pine, and were reduced to ashes, and the gold was extracted by a chemical process. A large sum in gold was thus saved, amounting to many hundreds of dollars. Although every possible precaution had been taken a vast number of fine particles of gold had been ground into the cracks and grains of the wood. Some years ago a treasure train brought several million dollars in gold from San Francisco to New York. When the money was counted, it was found to be all right, so far as the number of coins went, but in that journey the rubbing together of the coins caused the loss of two thousand dollars. In this case it was a total loss, for the particles were so fine that they could never be recovered.

Professor James Denny of Glasgow has definitely and finally decided against considering favorably any offer from the authorities of Knox College, Toronto, that he should succeed the late Dr. Caven as Principal of the college and professor of New Testament literature.

A remarkable case of self-denial following a religious revival has occurred at Sunderland. Commander Salney, R.N., chief of the district coastguard, has resigned his position in order to give the whole of his time to religious work. He thus sacrifices £500 a year and an ultimate pension.

Peru is still in the rear of the religious procession of Christian countries, so far as religious liberty is concerned, and very much in the rear, according to the Interior: "There was recently organized in the city of Arequipa, Peru, a Methodist church of seven members, gathered by the labors of Rev. D. R. Watkins, a self-supporting missionary. As the laws of Peru permit no public worship except that of Rome, the meeting was held behind closed doors, with the injunction that there must be no loud 'amen's' and no congregational singing. Less than a year ago the most prominent physician in the city, a native was forced to fly to Bolivia, after a rigorous imprisonment, because he had publicly attacked the conduct of the priests. The leading member of this little band of seven had been expelled shortly before the organization of the church, because he was known to be a Protestant, although he belonged to one of the wealthiest families in the city, who have, however, cast him off since his conversion. Arequipa, it will be remembered, lies at the base of the lofty mountain upon which Harvard College has established a famous observatory. As yet neither in Peru nor in Bolivia is it safe for a native to profess Protestantism. Ecuador, which was until about two years since called 'the little Vatican,' has now a tolerant government and has placed American Protestants at the head of its educational institutions." If Roman Catholics were treated as intolently in Protestant countries as Protestants are treated in some Roman Catholic countries, "wouldn't Rome howl?"

A ROYAL BOOKLET.

The Grand Trunk Railway System are distributing a very handsome booklet descriptive of the Royal Muskoka Hotel, that is situated in Lake Rosseau, in the Muskoka Lakes, "Highlands of Ontario." The publication is one giving a full description of the attractions that may be found at this popular resort, handsomely illustrated with colored prints of lake and island scenery, the hotel itself and many of the special features that may be found there. It is printed on fine enameled paper, bound in a cover giving the appearance of Morocco leather, with a picture of the hotel and surroundings on same and the crest of the hotel embossed in high relief. A glance through this booklet makes one long for the pleasures of summer and outdoor life, and copies may be secured gratuitously by applying to J. Quinlan, D.P.A., G.T.R., Montreal.

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SPECIAL
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Our Contributors

BOOK
REVIEWSREV. DR. GOODSPEED AND
ISRAEL.

Rev. J. B. Edmondson, Belvidere, N. J.

On page 214 of his able book, the Doctor says: "There is not the shadow of a hint that this day includes the restoration of the Jews and their conversion." The day spoken of here is the last day, as you see by the heading of the chapter. His position is clear; there is neither restoration nor conversion for the Jew in the last day.

Just here let me quote the late Dr. Charles Hodge, of Princeton, on this subject. In Vol. III. page 805, he says: "The second great event, which, according to the common faith of the church, is to precede the second advent of Christ, is the national conversion of the Jews." There is a national conversion for the Jew then in the latter days Hodge being the exponent of the word. Dr. G., with all his ability is mistaken when he says that there is not the shade of a hint of such a thing in the Book.

But the great matter is what does the Book itself say on these two points, the restoration and conversion of Israel. It affirms both beyond all doubt.

If restoration be the first point to be considered. The prophet Amos, 9:15, said, "And I will plant them upon their own land and they shall NO MORE BE PULLED UP out of their own land, which I have given, saith the Lord Thy God." Then there is a planting in store for Israel, in their own land, by the Lord, after which there shall be NO PULLING UP. Let no pulling up be underlined with red ink. So far there has been a pulling up after every planting that God gave that people in the Holy Land. Therefore there has yet to be a planting of Israel there after which no deportation shall ever follow. Dr. Goodspeed's book is going to do good; it sets people off to study the Word. In argument with this doctrine of Amos you find the apostle, filled with the Spirit, arguing, that the "Tabernacle of David" is yet to be set up. Why did not Dr. G. deal with this last verse of the minor prophet? I do not see how he can. Will he kindly shew us a planting in all the past, after which there was NO PULLING UP?

No restoration of a national kind for Israel, says Dr. Goodspeed. I quote a prophet to shew that that doctrine is a mistake. Jeremiah 16:14-15, said: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, 'The Lord liveth that brought up the Children of Israel out of the land of Egypt;' but 'The Lord liveth, that brought up the Children of Israel from the north, and from the lands whither He had driven them. And I will bring them again into their own

land that I gave unto their fathers.' The prophet foretold a restoration so great that the people would substitute that deliverance for the one from Egypt, and make that their great national day. The coming deliverance shall be so great that the people will celebrate that as they now do the other. The people still commemorate that from Egypt; therefore the other day has not yet come. Let me ask everybody that reads this note to ponder afresh, Jer. 16:14-15. There is a future before Israel. "The callings of God are without repentance."

Let me take another word from the same prophet, 31:36 (Irv.) "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

The term translated "nation" is the Hebrew word generally used. A nation has territory, rulers and laws. Israel is not a nation today strictly speaking. They have enough people to make a nation, but are not one. The doctrine in hand in this passage is that the nationality of Israel is as unmistakable as the succession of day and night. In the meantime Israel is a nation in the purpose of God. Since the days of Nebuchadnezzar the Israelite, people have not enjoyed full nationality but so long as the purpose of God stands, that fact is of small account. In saying that no restoration to their own land is before that people, Dr. Goodspeed preface denies that there is any future national existence for them in the divine purpose or plan. Here Jeremiah says that the nationality cannot cease. The Dr. should not have slipped over this verse in Jeremiah, when he wrote his book.

When Dr. Goodspeed deals with the call of a sinner into the church, he is a sound Augustinian, and holds that man is never dropped by God afterwards. But when he speaks of the call of Abraham and his posterity, he becomes an Armenian in the meantime and says the call was conditional and could be forfeited. But God's call to Abraham was as sure and firm as the call of a man now. God guarantees the conditions in both cases. Dr. G. teaches that he guarantees the one, but not the other. Hence he repudiates the nationality of Israel.

Let me here call attention to a fact. God saw that we Gentiles as well as some Jews, would deny the continued national life of Israel, and took up the matter. "Considerest thou not what this people have spoken, saying, 'The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people that they should no more be a nation before me.'" Jer. 33:24. To deny their nationality is to despise the people. There was indignation in Paul when

he asked the question, "hath God cast away His people whom he foreknew?" "Let it not be so, was his reply. "If the casting away of them be the reconciling of the world, said Paul, "what shall the receiving of them be but life from the dead." The receiving of that people back to their old standing, with the SECOND MAN at their head, shall be life from the dead for the world. There is much at stake in this matter. To say that the Israelite people are no more in the purposes of God than the North American Indians, is to take from the covenant made with the father of the faithful. Paul says the covenants pertain to Israel today. No restoration of the covenant people! All the prophets are against the doctrine. Hear this from Ezekiel 36:24-25: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I clean you." Here is a twofold promise to Israel, and no man should change or attempt to change, the face value of it. They are to be gathered back in their unbelief and then (when there) God will SPRINKLE clean water upon them. Israel was scattered by the Romans; and who dare say that God is not looking forward to gathering them back after that scattering as well as after others!

The Restoration of the twelve tribes is taught in very many places in the Book. That implies their conversion to God. We may be sure God will not bless them in their own or in any other land, to the full, without their turning to Him in penitence. But I have now no more room for this latter point. If the reader wants more proof that it shall take place, let him turn to Zech. 12: 9-14. The nation shall be in bitterness as for a first-born. The thirty seventh chapter of Ezekiel is mighty in its antagonism against the casting away of Israel "My Glory."

The Philadelphia Westminster publishes the following story illustrative of the exclusiveness of Orthodox Judaism: "The other day the son of a Rabbi married a Gentile. As a result his funeral services were held at home, the same as if he had died. His people think and speak of him as dead. It is said that should his wife become a convert to Judaism a second service will be held, celebrating his resurrection. Within such lines it is no wonder that the Jew has perpetuated himself through all the centuries." We do not think such things are done in Canada; but then, perhaps, we have not the orthodox brand of exclusive Judaism.

HOME MISSION AND AUGMENTATION.

I have not had time carefully to analyze the receipts for the Home Mission Fund. I have, however, compared those of this year with last, so far as the two Western Synods are concerned, and it is very encouraging to be able to report that the receipts from the Synod of Manitoba and the Northwest are, this year, a little over \$15,000, whereas last year they were less than \$8,500, and that the receipts from the Synod of British Columbia have gone up from \$3,000 to about \$4,500. In addition to these large increases in the contributions of the people of the West for Home Mission Fund, many of the mission fields have increased their contributions for the support of ordinances, and some of them have come up to the status of augmented congregations, while others have become self-supporting.

It is encouraging for the contributors in the East to know that, while the bulk of their Home Mission contributions are expended in Western work, the people in the West are, themselves, largely increasing their givings.

While the Home Mission Committee at its meeting, this week were in a position to increase the salaries of ordained missionaries by \$50 per annum, it is a matter of deep regret that the augmentation Committee found it necessary to keep the minimum at the same rate as it has been for many years past, the receipts of the year being barely sufficient to meet the expenditure. It seems that in some quarters there still exists a feeling not favorable to the Augmentation Fund. It is difficult to understand this. At least I cannot understand how intelligent ministers and people can heartily support the Home Mission Fund and not the Augmentation. The work is substantially the same. To take an illustration. A generous friend resolves that he will support a Home Mission in the Western Provinces. A field is selected in which there is student supply. The people themselves contribute perhaps \$100 or \$150 for the support of ordinances, the balance being made up by the contribution of this donor. After a short time, the people in the field grow in numbers and are anxious to have continuous supply by means of an ordained missionary able to dispense ordinances, and, by the help of this special contribution of \$250, they are enabled to do this. A year or two later, the people in the field have improved in circumstances and are not only able to contribute more for the support of ordinances, but are anxious to call the ordained missionary who has been laboring among them, as their settled pastor. They do so, and their status is thus changed from a mission field to that of an augmented congregation. The generous friend in the east continues his grant to this new augmented congregation, enabling it to support their pastor. Instead of their being unwillingness upon his part to continue his contribution after the field

had reached the status of an augmented charge, it is given with even greater willingness than before, because he has the satisfaction of knowing that his contribution has been instrumental in helping the mission station from a small beginning step by step, until it is now a regular charge soon to become self-supporting. It is difficult to understand how congregations and others should be willing to help the one fund and yet unwilling to assist the other. The work is virtually the same, only when a mission field reaches the stage of an augmented charge, it becomes necessary, before it can get aid that it contribute a certain minimum towards salary and a certain rate per communicant for ministerial stipend. In view of the fact that the Home Mission Committee has been in a position to increase the salaries of the ordained missionaries, while the Augmentation Committee has been compelled, because of lack of means, to retain the old minimum, it is of such importance that the attention of our people should be called to the fact that the one work is equally important and equally deserving of help with the other. If the congregations of our church are to increase in numbers, from year to year, I know of no way by which this can be accomplished more effectually than by generous contributions towards the Augmentation Fund.

R. H. W.

COMPLAINING LIBERALS.

Religious liberals wail out caustic complaints against those who defend true principles and Bible doctrines. This may always be expected from them. They have much to say about religious freedom, but they want to monopolize the freedom. The junior editor of the St. Louis Christian Advocate, printed an editorial a short time ago in criticism of the utterances of Dr. Lyman Abbott, and this brought to the office a letter from a reader, who did not attach his name to his epistle, yet the editor, contrary to his usual custom, quoted from the letter, and made a suitable reply. "Here is the quotation: 'I did find open and concealed threats, personalities, from which I could not help but shrink, and all because the editor of the St. Louis Advocate did not agree with Lyman Abbott from a theological standpoint! I laid aside the paper with this question: 'Which has done me the most harm, the lack of Christ-like spirit in the editorial, or the heresy of Lyman Abbott?' How seriously damaged in soul that person must be, just because that editor had the temerity to denounce the heretical teaching of Dr. Abbott! It is evident that the complaining ones was far more injured in feeling by the editorial than he is by the heresy of the celebrated preacher. That complainer, like liberals in general, is deeply pained when he sees other liberals denounced for the denials of Christian truths. And I have long noticed that the liberals are in the habit of accusing those

who denounce heretics with manifesting an unchristian spirit.

Those fellows have very flat ideas of what constitutes a Christ-like spirit. According to their brilliant notions the man who rebukes rank heresy, does not possess the spirit of Christ. This fact shows their ignorance of the spirit which Christ exhibited towards the deniers of his divinity and the opposers of God's relations.

C. H. WETHERBE.

SPARKLES.

Inferential Reasoning.—Little Margery, playing with her kitten, got a rather severe scratch from the animal. Her lip trembled for an instant, and then she assumed the commanding attitude and expression that her mother had assumed under similar circumstances toward her, and extending her hand, said sternly, "Titty, dive me dat pin."

An Embryo Editor.—The dominie's young son was sitting at table, when a guest, turning to him, said: "My boy, what did you think of your father's sermon? I saw you listening intently." "I guess it was very good," said the boy; "but there were three mighty fine places where he could have stopped."

The Difference.—"Now," said the interviewer, after the great man had told of his achievements, "will you tell me to what you ascribe your success?" Do you ask for publication or for your own information?" asked the great man. "For publication," was the reply. "Then say," said the great man reflectively, "that I attribute my present position to industry, economy, perseverance, a determination to succeed, and a general observation of all the rules which, if you care to print them at length, you may find in the biography of any self-made man." The interviewer laid down his pencil. "For my own information," he said, "what are the reasons for your success?" "My relatives, friends and the grace of God," responded the great man, solemnly.—Sunday Magazine.

According to Mark Twain's own account, he once wrote to Queen Victoria: "I don't know you personally, but I have met your son. He was at the head of a procession in the Strand and I was on a bus." During a late visit to London, Mark Twain was presented to King Edward, when His Majesty greeted him cordially with "I have met you before. You must remember. It was on the Strand, and you were riding on a bus."

In 1862 Colonel Alexander, of Topeka an intimate friend of the president, visited him at Washington, and found him greatly depressed. "This being president isn't all it is cracked up to be, is it, Mr. Lincoln?" inquired he. "No," said Lincoln, his eyes twinkling momentarily. "I feel sometimes like the Irishman, who, after being ridden on a rail, said: 'If it wasn't for the honor av th' thing, I'd rather walk!'"

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS THE GOOD SHEPHERD

(By Rev. W. J. Clark, London, Ont.)

I am the door, v. 7. How magnificent is the self-assertion of Jesus! Who but He could make such claim as this without rendering Himself ridiculous? But the words fit as naturally to His lips as the word of welcome with which the master of the house brings in his guest. It is a lordly call. He whose right it is to command our presence invites us into His banquetting house. It is the summons of love. It is from the peril of other doors, doors that lead to devious pathways and horrible pitfalls, that He would lure us; for to "enter in" by this divine Lord and Saviour is to find ourselves in possession of the best that earth can give and the surety of heaven to follow.

The sheep did not hear them, v. 8. The violinist, by tightening and relaxing his instrument brings it into perfect tune with the piano. Then from violin and piano together there comes harmonious music. So every true heart detects in the teachings of Jesus something that is in accord with its deepest and purest feelings and convictions. Every voice out of harmony with His makes discord in the honest soul. In our Lord's great parable of the tower, it was those who had "an honest and good heart," who gladly received the word. Our chief qualification for understanding the gospel message is not great learning, or a well trained mind, most important though these are, but a heart that loves the truth and is resolved to obey it.

By me, v. 9. As with a single blow of a sharp edged axe, our Lord cuts clean to the root of all pretensions set up by priests or churches to say who shall or shall not be numbered among His people. This is a personal matter between the soul and the Saviour. If, in response to our believing acceptance of His word, He has given us the assurance that we are His, then there is no person in the universe who has the right to say we are not.

If any man enter in, v. 9. A door would be of little use without hinges. On these it swings open and shuts to admit and exclude.

The hinge of the door through which we enter into the enjoyment of the blessings of salvation, is our own choice. The gospel offer is made freely. It is intended for "any man." We are urged most lovingly and earnestly to accept it. But we are left free to accept or reject. And because we are free, we are fully responsible for our treatment of the offer. "I will arise," said the prodigal, "and go to

my father"; and that moment the only hindrance was thrown down, and the way to the banquet of love in his father's house was opened.

I am come that they might have life, v. 10. Many definitions have been given of life, but there is none perfect. "Only this we know, that men long for life.

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.
'Tis life whereof our nerves are scant,
O life, not death for which we pant;
More life, and fuller, that I want."

And it is to satisfy this imperious desire that Christ came, not to lessen or narrow the value of existence, but to make it fuller and more resplendent than ever before.

I know my sheep, v. 14. May we not be glad that these words come before those of v. 15? The Saviour knows us, knew all about us, through and through, before He came into the world. He knew—how sure we are of this!—much in us that grieved Him sorely. And yet He loved us, in spite of it all, so that He died for us. Now we can never be afraid to come to Him, for it was just to bring back the wandering sheep that He came.

I lay down my life for the sheep, v. 15. The life of Christ was the price paid for our redemption. That perfect sacrifice pleads for us, as once the blood of Abel cried to heaven for vengeance on the murderous Cain. We may note four points in regard to this great offering: (1) The One who made it was without sin Himself. He had no guilt of His own to bear, and so He could bear the guilt of the world. (2) Christ died for others. It was to take the place we deserved that He went to the cross. (3) He died to atone for sin. There must be a settlement about sin before God could accept us. (4) He died willingly. He went to Calvary, not under compulsion, but of His own free will. Blessed be God for such a Saviour!

Therefore doth my father love me, v. 17. Loved Him because He obeyed; loved Him because He made that sacrifice of His life itself for others. Is there not a word here for us? Would we win that Father's love? Shall it not be by like obedience to His holy commandments, and like readiness to give ourselves to the service and the saving of our fellow-men? That is the infallible way.

WITNESSES TO THE LIFE DIVINE.

By John Campbell Shairp.

Not their own, ah! not from earth was flowing
That high strain to which their souls were
tuned;

Year by year we saw them plainly growing
Liker Him with whom their hearts communed.
Then to Him they passed; but still unbroken,
Age to age, lasts on that goodly line,
Whose pure lives are, more than all words
spoken,

Earth's best witness to the life divine.

NET OR LINE.

Fishing is a symbol of soul saving. The Master frequently used it. This was natural. His disciples were fishermen and many of their friends were also followers of the sea. Net fishing marks the revival. It brings the many to the shore. Sometimes the net was broken. This is by no means an infrequent occurrence. We have known accessions that left the churches weaker than they were before. Again the Kingdom of Heaven is like unto a net cast at random into the sea. When drawn ashore it is found to contain fish of every kind. The good are selected from the bad, but the selection is not ours. It requires the discrimination of an angel which few possess. Revivals do not always follow the most sanguine efforts. All night through the fishermen labor and catch nothing. The trouble is we are fishing in vacant waters. There is a "right side" to the ship where the fish are. God alone is able to see beneath the surface.

But net fishing was not the only kind known to the disciples. When the apostle wished his tax money, like the average apostle since, he found himself uncertain as to where it was to be found. The Master came to the rescue. It was a pure case of fishing for money. The only one in all Scripture. No net was employed, nothing save a hook and line. Neither was the fishermen to be over particular as to the quality of the fish. The first one that came up was good enough for the purpose. The fish had the money in its mouth. The hook was also there. To be relieved of this it was willing to yield all. No collection plate could have so moved it. Here then are two kinds of fishing, individual and collective. Peter seems to have been an expert at both. In this he was an exception. The net fisherman often fails to successfully cast his line and the contrary is equally true. But why discuss methods in view of the one greater object? God's work is manifold. We are all brought into the kingdom by ways that we knew not; the means are adapted to the occasion. Whether a net or a line it matters not so long as the end crowns the effort.—Philadelphia Presbyterian.

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promises of God will, like the stars at night, never cease to shine, to cheer and to strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task the more need of singing.—Royal Path of Life.

S. S. Lesson, April 2, 1905.—John 10: 7-18. Study vs. d. 1-18. Commit to memory vs. 17, 18. Read Psalm 23: Isaiah 40: 10, 11; John 10: 1-42. Golden Text—I am the good shepherd; the good shepherd giveth his life for the sheep.—John 10: 11.

CHRISTIAN NOURISHMENT.

Some Bible Hints.

There is material in the Bible for many life-times of study. What a misfortune, then, not to begin in early life (2 Tim. 3: 15).

Observe, and you will note this suggestive fact—that those that know the most about the Bible, and obey its precepts most faithfully, are the most certain of its inspiration, and hold the doctrine in the fullest sense (2 Tim. 3: 16).

Of no book but the Bible would even an infidel claim that it furnished a complete guide for living (2 Tim. 3: 17).

One can no more judge of Christ without receiving Him into the life than he can judge of bread without eating it (John 6: 48).

Suggestive Thoughts.

Can you think of any other person in the world's history that would have dared to call Himself the Bread of life, and the world would gladly admit his claim?

The quiet hour for spiritual food-taking is as necessary as the meal hours for physical food.

You cannot feed the brain with ice-cream, nor the muscles with soda-water; no more can you feed the soul with material things.

The wise man will see where his body is weak, and will eat and exercise to build up the weak part. So will the Christian seek out those Bible portions and that gospel work which will best meet his spiritual needs.

A Few Illustrations.

Physicians say that most men eat too much, clogging the system with undigestible food. Christians will not eat too much spiritual food if they put in practice at once all that they learn from Christ.

It has been proved that food eaten without an appetite is poorly digested or is not digested at all. Get up an appetite for spiritual food!

Violent exercise is forbidden immediately after meals. So a little quiet meditation should follow the reception of truth, only do not wait long before you put it in practice!

We all see that physical growth is absolutely dependent upon food. Why should we expect spiritual growth to come by itself without the taking of spiritual food?

To Think About.

Is my Bible-reading regular and frequent?

Is my listening to sermons such as to nourish my soul?

Am I building up into a life the truths I know?

A Cluster of Quotations.

Men are constantly seeking to feed their higher nature upon wrong food, which may satisfy for a time, but in the long run cannot keep back the pangs of a noble spiritual hunger.—Wayland Hoyt.

What are pearls to a man who is

dying for want of bread?—Arnot.

God is a daily Presence; Christ a daily Meal.—W. W. Peyton.

If you can live without Christ, the Bread of Life, I fear your soul is not that of God's people, for they all hunger and thirst after Jesus.—Spurgeon.

The Quiet Hour.

The Comrades of the Quiet Hour is an enrolment, made by the United Society of Christian Endeavor, of all those, whether Christian Endeavorers or not, that wish to make the rule of their lives to spend at least fifteen minutes a day, preferably in the early morning, in thoughtful Bible-reading and communion with God. The plan merely serves to render a little more definite and helpful the provision of the Christian Endeavor pledge that is usually taken, promising daily prayer and Bible-reading as the rule of one's life.

Many thousands have been greatly helped by this covenant. It has confirmed their resolution, and given them a sense of sweet fellowship in worship. The practice itself has wonderfully deepened their Christian life.

FOR DAILY READING.

M., Mar. 27. Milk for babes. Heb. 5:11-14.
T., Mar. 28. Meat from above. John 4: 31-34.
W., Mar. 29. Water of life. John 4: 10-15.
Th., Mar. 30. Spiritual honey. Ps. 19: 7-10.
F., Mar. 31. Manna for the soul. Rev. 2: 12-17.
S., Apr. 1. Eating in love. 1 Cor. 10: 23-29, 32, 33.
Sun., Apr. 2.—Topic—The making of a Christian his food. 2 Tim. 3: 14-17; John 6: 47-58. (Consecration meeting.)
C. E. Topic, April 2.—2 Tim. 3: 14-17; John 6: 45-58

LEAN HARD.

Child of my love, lean hard,
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it:
Poised it in mine own hand; made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be mine, not hers;
So shall I keep my child within the circling
arms
Of my own love." Here lay it down nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come.
Thou art not near enough; I would embrace thy
care,
So I might feel my child reposing on my breast.
Thou lovest Me? I knew it. Doubt not, then;
But, loving Me, lean hard.

To give up some precious thing which is legitimately yours, to shut your eyes upon visions of glory or safety or luxury which you might make your own without a shade of blame, that is so truly one of the marks of nobleness that no man is accounted by the best standards truly noble who is not doing that in some degree. The man who is taking all that he has a right to take in life is always touched with a suspicion and a shade of baseness. There's a paradox in it no doubt—one of the moral paradoxes which make the world of moral study always fascinating. Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law which declares that all is not his to take which is his legitimately to own.—Phillips Brooks.

PRAYER.

Almighty God, thou hast surrounded us with mercy upon mercy, countless and precious. What shall we render unto the Lord for all his benefits towards us? If we might say aught before thee, we would say, Unclean, unclean! But if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do thou begin and complete that work. Sanctify us, body, soul, and spirit. May our whole nature be pure, every affection, desire, aspiration be sanctified by the Holy Spirit. Help us to live in Christ, and then our life cannot be measured by time. May our heart be in Christ's keeping. May our whole life be hidden with Christ in God, and then eternity itself cannot waste our energy or impair our perfect beauty. And this we ask in Jesus' name. Amen. — Selected.

ENLARGING LIFE.

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life, and do just what we did before, because we have always done it, and because everybody does it, and because our fathers and mothers did it; all of which may be the very reason why we should not do it. There is no station of life, and no place of one's home, where, if he wants to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And the man who enters upon infinite purposes lives the infinite life.—Phillip Brooks.

GRATITUDE.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies, but let the thankful heart, sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings. Only the iron in God's sand is gold.—Henry Ward Beecher.

"A languid church breeds unbelief as surely as a decaying oak fungus. In a condition of depressed vitality, the seeds of disease which a full vigor would shake off are fatal. Raise the temperature, and you will kill the insect germs. A warmer tone of spiritual life would change the atmosphere which unbelief needs for its growth. It belongs to the fauna of the Glacial epoch, and when the rigors of that wintry time begin to melt, and warmer days to set in, the creatures of the ice have to retreat to arctic wilderness and leave the land no longer suited to their life."—A. M. McLaren.

The Dominion Presbyterian

Is published at

75 FRANK ST. OTTAWA.

And at

Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$ 50
Six months 25
CLUBS of five at same time 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa
C. BLAKETT ROBINSON, Editor.

OTTAWA, WEDNESDAY, 22nd MARCH, 1905

The Presbyteries of Owen Sound, Kingston, Orangeville and Victoria, B.C., nominate Rev. Dr. Armstrong for moderatorship of next General Assembly.

In Toronto disappointment is felt at the refusal of Prof. Denny, of Glasgow, to entertain the invitation to Knox. The names of Principal Falkner, of Halifax, and Prof. Kirkpatrick, of Winnipeg, are now mentioned in connection with the vacant principalship of Knox.

Rev. Dr. Ramsay, of this city, continues to be nominated by Presbyteries in the chair of Old Testament Exegesis in the Montreal college. Rev. Dr. Smith of St. Catharines was also nominated by Paris Presbytery for the chair of Practical Theology at the same place; while Rev. J. McDougall, of Spencerville, and Dr. Wilson, of Winnipeg, were suggested for the chair of Apologetics and Church History respectively.

John H. Converse, of Philadelphia—whose active and prominent connection with the Presbyterian Church, is well known on this continent—has presented the board of foreign missions in the United States with the sum of \$50,000, the understanding being that so much of it as may be found necessary shall be used to found a theological seminary in a suburb of the city of Mexico. The board has appropriated \$40,000 for this purpose. A well-equipped theological seminary in such a centre cannot fail to prove an important factor in that country, whose administration maintains a large degree of civil and religious liberty. Why should not wealthy Presbyterians in Canada undertake to be their own executors by making generous disposition of their estates endowing in such lines of Christian work as commend themselves to their judgment.

HORRORS OF WAR.

The horrible war between Russia and Japan continues. Much of the war might well be called butchery, so frightful has been the cost in men killed and lacerated. The modern weapons of destruction, about which militarists were so curious, have justified themselves scientifically as having proved phenomenally murderous. The war comes before the so-called civilized nations as an object-lesson showing the essential barbarism of such a method of settling national disputes. Two nations cannot agree, whereupon each brings out several hundred thousand men tacitly agreeing that the decision shall depend upon relative success in the work of slaughter. And this at the beginning of the Twentieth Century! Let us hope the object-lesson of horror may quicken the movement for the settlement of national disputes by arbitration, just as individual disputes are now settled, mainly by means other than physical combat. The last trouble between Russia and Great Britain, respecting the firing into British fishing-boats by a Russian war-vessel, was amicably settled by the common-sense method named. Will any one say it would have been better to have settled it by means of shot and shell, and heticombs of dead and wounded? Applied Christianity ought to render it unnecessary to work the manufactories of cannon and bombs night and day as at present.

HOME MISSIONS.

It is satisfactory to learn from the proceedings of the Home Mission Committee there has been good progress in all directions. During the past year ten augmented charges west of Lake Superior became self-sustaining; while both from British Columbia, Manitoba, and the Northwest Territories come reports of substantial increases in local contributions to mission work. It has been decided to open up a considerable number of new fields—in fact, they are being opened up constantly. God has richly honored the Presbyterian Church in allowing it to do so admirable a work in the North-West; but that work should be regarded as only at its beginnings.

Our churches, I fear, are too often delightful social clubs, and not propagandist centers. Cultivated parochialism holds them together, and the imperial side of Christianity is forgotten. But there is this menacing fact, that people are growing away from the churches and the growth of the population is much more rapid than the growth of the churches. We are regarding them as mere barracks, and we drill our forces on the barrack field instead of mobilizing them for an active propaganda. Fighting and conquering is the only way, and it must be done, or another generation will find the churches going backward and not growing.—Rev. W. J. Dawson.

INDICTMENT OF "YELLOW PULPITISM."

"Yellow" methods are rampant not merely in journalism but in religion, if we may accept the statements of a recent writer in the New York Independent, who bases his observations on the perusal and classification of a year's "Religious Notices" in the metropolitan newspapers. He thinks that the Saturday advertisements of many of the churches are "unpardonable" in their "vulgarity and illoquency," and adds: "It seems to me that the very same principles are applied here as elsewhere, but without the same effect. Every trick of successful advertising in other departments is imitated, but in no single case is the imitation ever so clever as the original; in fact, it is not often clever at all." To quote further:

"There are some special things, perhaps half a dozen, upon each one of which, in turn, stress is laid in the hope that it will attract a congregation. In one whole group for example, all the emphasis is laid on the music... Matters continue much as they were at the dedication of Nebuchadnezzar's image; the people are bidden to 'fall down and worship what time they hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music.' One notice refers to 'a new organ,' another mentions a 'string quartet and organ,' another boasts of 'stringed instruments and a chorus choir,' somewhere a 'famous quartet will be present and sing'; somewhere else 'the music will be under the direction of Professor X, and the singing will be led by Madam O., the favorite soprano,' while, in still a third place 'Herr B., the distinguished cornetist, will perform.' One church advertises a 'cellist and contralto,' another an 'imported tenor,' another a 'basso soloist,' and still another the fact that there will be 'violin music and euphonious solos,' whatever they may be."

From the group of "musical" notices in which the name of the preacher does not appear at all, the writer passes on to a consideration of the type in which the minister's name and the subject of his address are given, first in a subordinate position, and finally as the most important features. He continues:

"As regards the actual texts themselves here are some instances taken at random and set forth in terms of their literal wording. They are all genuine. Not one is my own invention. I could not have invented them if I had tried. I am not at all sure that I have got that were singular, nor even that I have chosen the most startling; for by the time that I had read the list half through nothing any longer looked strange or surprising. When taken out of their setting this is how they look in cold print: 'Seeking Grass for Mules and Finding Elijah'; 'A Great Gulf Fixed, one of a series of Trumpet Blast Addresses'; 'Nathan Said unto David, "Thou Art the Man"; or, The Crack

Detective'; 'Out of the Frying-pan into the Fire: A Study of a Recent Suicide.'

"In most cases where 'subjects' are announced without texts the subject is either so ambiguous as to suggest nothing definite or else it is so large and general that one could drag into the discussion anything.

"Those that are very large are often overwhelming. For example: 'The Metaphysics of Sociology,' 'The Changes That Have Taken Place in Christianity in the Past Eighteen Hundred Years,' 'What About the Human Race? or, Men and Women.' Sometimes they are bewildering, as for example, 'An Interview with a Noted Scientist of 900 B. C.' Sometimes they are startling as, 'The Persistence of Hell.' Sometimes they are intended to be practical, as 'How to Succeed: Get a Good Job and Stick to It.' Sometimes they even contain foreign words and phrases; for instance, a missionary address on 'The Eastern Question—"Combien?"' And here is one I do not quite know how to classify: 'Justification, Adoption, and Sanctification, with blackboard diagrams.'

Special services of special kinds—"from Love Feasts and Seances to Carnivals and Festivals"—suggest the following paragraph:

"Nothing is either too sacred or too silly to be made an 'occasion.' The Sacrament of the Lord's Supper is made a function to which 'all are cordially invited'; efforts to pay debts are made into 'jubilees'; baptism is advertised as a 'spectacle,' while Sunday-schools, Bible classes, and prayer-meetings are mere pastimes. There are also varied performances given with the aid of a magic lantern, one of which is described as 'intensely dramatic and interesting,' another as a 'unique and delightful entertainment,' while still a third has 'an attractive program with unique features.' Favorite among these during the past year has been the reproduction of scenes from the Passion Play and 'Everyman,' concerning which the theory seems to be that the play's the thing wherein I'll catch the conscience of the—crowd."

What earthly purpose can this "yellow pulpitism" serve? asks the writer. "The purpose seems to be twofold," he says, "one part of which is honest, and one part dishonest." The first is to acquaint the public, by legitimate methods, with the hours and places of worship, the names of the preachers and the nature of the service. The second and more obvious purpose is to "draw a crowd" by means which call to mind "the tone of a street-hawker in front of a dime museum, of which the leading notes are braggadocio and dishonesty." The writer concludes:

"There are those who urge that it is impossible to arouse the attention of the multitude by ordinary means, and that therefore it is permissible to use any means at first to bring them into a position where they may hear something that in itself is really edi-

fying. Ah, yes; but—well, that simply will not work. The fallacy here lies in the fact that when such an end is made to justify a means the process seldom proceeds any farther than the means. People who come to what they think is going to be a circus are not going to be put off—at least never a second time—with a serious sermon. A crowd can not be collected by a mountebank's tricks and then appealed to with the solemn truth of God."

HOME MISSION FUND.

I sent you a short statement on Saturday regarding the funds, says Rev. Dr. Warden. I write this two days later, when the returns are about complete.

At its meeting in March last the Home Mission Committee pronounced grants requiring a revenue for the year just ended of \$120,000. Last fall, because of the opening up of a larger number of new fields than was anticipated, it was found that the expenditure would likely exceed the estimate, and the church was then asked, instead of \$120,000, to provide \$130,000 to meet the increased expenditure and leave such a balance over as would justify the committee in increasing by \$50 per annum the salaries of ordained missionaries for the year beginning 1st March, 1905.

It is very gratifying to be able to report that the receipts of the year have exceeded the amount asked and have reached \$135,000. In the end of January we lacked \$5,000 of the \$130,000. During the month of February, 1904, we received, in response to urgent appeals, the abnormally large sum of \$56,000 for Home Mission work. I did not anticipate anything like a similar sum this year. However, every effort was put forth to secure contributions, and instead of \$56,000 we received, including bequests, a little over \$70,000 in February—upwards of \$20,000 of which came in after the 26th of February. The predominant feeling is that of gratitude to God, who has disposed our people so to give.

I desire to take this early opportunity, in the name of the committee, to convey our very cordial thanks to the congregations and Sabbath schools of the church, and to the large number of generous friends who have come to our help. The result achieved seems to me a very emphatic mandate from the church to the Home Mission Committee to prosecute the work committed to them with still greater zeal and earnestness and wisdom and economy than ever. It is also a clear indication of the mind of the church that the salaries of our ordained missionaries should be hereafter increased by \$50 per annum.

There is danger in connection with an over-flowing treasury that efforts may be relaxed, and especially in the direction of stimulating the people in the mission fields to increase their liberality, so as to

reach at the earliest possible moment the position of self-support, setting free the money they receive from the Home Mission Fund for newer and more necessitous districts. I feel sure, however, that the Committee will guard against this and that the confidence which the church has reposed in them will be in no wise misplaced.

Although Augmentation and French Evangelization have separate funds and are administered by separate committees, yet they are substantially Home Mission work. Adding what was got for these as well as for Home Missions proper, together with the contributions of the Students' Missionary Societies, the receipts for Home Missions this year exceed \$200,000 and it is very gratifying to know that this has not been got at the expense of other funds. The receipts for Foreign Missions for the year just ended are greatly in excess of any preceding one. Including the W. F. M. S. they amount to upwards of \$150,000.

If to the receipts in the Toronto office are added to those in the Halifax office, (from the Eastern or Maritime Province section of the church), it will be found that the receipts for Home and Foreign Missions this year exceed \$400,000 and if to these are added the contributions for our Theological Colleges and for the Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund the total receipts of the year will amount to fully half a million dollars (\$500,000).

Comparing ourselves with others our church has done well, but after all, our people as a whole are little the poorer financially because of what they have given. Half a million dollars only represents about \$2 from each communicant in our membership. It ought to be an easy matter to increase this during the ensuing year by fifty cents per member, that is one cent per week additional from each communicant for the schemes of the church. This would enable the several committees to carry on their work with comfort and to greatly extend missionary operations both at home and abroad. To secure this let there be system in every congregation and a system involving frequent giving during the year.

"ROBT. H. HARDEN."

Toronto, 6th March, 1905.

Literary Notes.

The February number of the Contemporary Review (Leonard Scott Publication Co., New York) gives first place to an article by Alex. Ular on 'The Prospects of Russian Revolution. Augustine Birrell, K.C., writes of Patriotism and Christianity, and O. Eltzbacher of The Railways of Germany. Miss M. Loane, Superintendent of District Nurses, has an excellent article on Husband and Wife among the Poor. We have mentioned only a small part of the good articles contained in this number.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A BLESSING IN DISGUISE.

(By Mary I. Houston.)

"Oh, dear! I know it is going to be just awful away out there," exclaimed Marjorie Clark, as she stared vacantly out of the window of the train that was fast leaving behind all traces of the city and whirling through a barren country, where here and there a lonely little farm house appeared. "It's getting worse all the time. I don't think it's fair to make us leave the city now."

"Now, Marjorie, do try and bear up better for your father's sake. You are making him feel very badly and he has enough to bear already. I know it is hard for you to give up your lessons and everything just now, but perhaps in a year or so we will be able to send you back again to take up your music. Now be a brave girl and look on the brighter side of things," and her mother stroked the braids of bright brown hair that fell over Marjorie's shoulders.

Marjorie's father, the Rev. David Clark, had been for years the minister in one of the city churches. Never a strong man, his health had lately broken down and he had been ordered by the doctors to seek a change in some country place.

It had been a bitter struggle for him to give up the congregation that he had grown to love, but he had done it, and now they were on the way to the little village of Horton in an out of the way part of the country. Frank, the twelve-year-old boy, was wild with excitement, at the thought of going to a new place, and could hardly wait for the time to start, but Marjorie felt no such delight. It meant giving up all her school friends as well as her precious violin lessons and she felt that she was being unfairly dealt with.

"Say! we will soon be there, only two more stations now," said Frank, coming in from the baggage car, where he had been attending to the wants of a fox terrier that he was bringing with him. The conductor says it is not such a bad place, though pretty wild. There was a bear shot there two years ago too! My, won't it be great if I can get a chance at a bear?"

"Oh, do be quiet, Frank," said Marjorie. "You need not make matters any worse by telling me about bears. It's bad enough now."

"And don't be a baby, Sis. You'll like it all right, even if you don't get your precious violin lessons," and Frank was off again to interview the conductor, who had taken quite a fancy to the bright lad.

"Torton Station!" called the conductor, and the Clarks gathered up their luggage and stepped out on the platform.

"Isn't it great?" said Frank. "Just look at the woods over there and the

crooked little street and tumble down houses. We'll have lots of fun here."

"You may think so, but I can tell you I don't," said his sister. And it was really not to be wondered at that the girl spoke as she did, for the view from the station platform was anything but pleasant.

"Come, children, the manse is only a short distance off, so we can walk," said Mrs. Clark. "Frank, take your dog, and that satchel the bigger things can go in that waggon."

When they saw the manse Marjorie's heart sank lower than ever. The crooked street and little stores had been bad enough, but to think that this dilapidated place was to be their home! The paint was nearly all off and the window panes many of them were gone. Even the cheerful Mrs. Clark felt depressed at the sight of the place.

"Never mind, children," she said, "just see what we can do to the old place before long. We'll plant a few vines and cut the grass and then when a coat of paint is given the house, you won't know it."

"It is a pity that the last pastor was not a married man and had lived here. The house is spoiling for want of a tenant," said the minister as he opened the creaking gate and ushered his little family into the front yard.

It was too late that day to do anything toward getting the house in order, but the next morning all were at work early getting things ready. Even Marjorie forgot her grievances in the excitement of putting the furniture in, and by bed time the inside of the manse at least presented a very much changed appearance. By the end of a week no one would have recognized the old house and the Clarks were agreeably surprised at the number of nice people there were in the congregation.

Frank, boylike, was already acquainted with nearly every one in the village and Marjorie, though she held herself much aloof, had to confess that she did not find Norton such a dull place after all.

"Marjorie, dear," said her mother one morning, when they had been several weeks in their new home, "I have such a headache this morning and think I shall lie down. Will you take these books over to old Mr. Dalby? He is unable to walk now and has to be alone so much, that he will enjoy them, and perhaps you will stay and talk to him for a little while."

"Oh, mother, I don't know him, and I hate talking to sick people anyway. I'll just leave the books at the door and come away."

"Very well, but I wish you would go in and see him."

Marjorie took the books and walked slowly down the street. "Perhaps I

had better go in for a minute, but I really cannot stay and talk to him. He always looks so cross," she said to herself.

When she reached the little gate her courage almost forsook her, but she went up to the door.

"Come in," came the response to her timid rap.

"Oh, I thought it was the minister's wife. She promised me some books. Won't you sit down?"

"Mother was not well and couldn't come, so I brought them."

"It is good of you to take the trouble for a lonely old man. All that I can do now is to read or play upon my violin."

"Your violin? Do you play the violin?" said Marjorie.

"Yes, child; until I met with the accident that rendered me so helpless, I made my living by playing and by giving lessons. I lived in a large city then; here no one cares to hear me play."

"Oh, sir," exclaimed Marjorie, "would you please play a little for me? I try to play the violin too, but since I have left the city I fear I shall forget it all."

"No true musician ever forgets," said the old man, as he drew his violin case toward him and taking out the violin began to play the most beautiful strains that Marjorie had ever heard.

"Come to me when you can, child, and I will give you a lesson if you care to have it."

"Care?" Why that was what she was longing for. Nearly every day through the long summer found Marjorie Clark at the little cottage, and the old man almost forgot his pain in the pleasure of giving lessons again.

"Mother," said Marjorie one day, "I guess it was God's will that we should come here after all. I have learned far more than I could ever have done in the city. And I have learnt more than music from Mr. Dalby. He has taught me a lesson of patience and submission. God's plans aren't always ours, are they? What I thought was a trial was a blessing in disguise."

Cannington.

Looking over the storm-swept Pentland Firth, with its dangerous rocks and fierce currents, I remarked to the Orkney pilot. "This must be a great place for wrecks."

"Wracks, man!" he shouted; "there's mony a braw farm in Orkney got out o' wracks, but the Breetish Government has put a leethouse here, and a leet loose there and yon," pointing to the double lighthouse on the Skerries, "yon's twa there is no chance of wracks for a puir fisher body noo." —Cornhill Magazine.

A COLONIAL SUPPER.

(By Miss Kate L. Rorer.)

The little bride laid down her embroidery, and after sitting a while in silence, sighed heavily. Her husband looked up from his paper in surprise.

"What a sigh!" he exclaimed. "What's the trouble, Mollie?"

Mollie smiled. "Why, it's just this. Your friends have been ever so kind and hospitable to me. I've just been counted up how many dinners they've given us, and I would like to return them. But," she added, in perplexity, "Mary couldn't cook a course dinner to save herself, and besides, anything that I could get up would seem insignificant, compared with the elaborate affairs we've been to."

She relapsed into silence, and pensively threaded a needle with yellow silk. Jack laid down his paper.

"Couldn't you get a caterer?" he suggested.

His wife shook her head. "No, indeed," she replied, with emphasis, "we can't afford that."

"But see here, Mollie," observed her husband; "what's the good anyway of pattering after everybody else's dinners? Those people get the same kind of dinner all the year round. Aren't you original enough to think of something different? I suppose I'm plebeian in my tastes, but I enjoy a good old-fashioned supper better than any of these fashionable affairs."

Mollie dropped her embroidery. "That's just the idea," she exclaimed with enthusiasm. "I have it. Suppose on Washington's birthday I give a regular old Colonial dinner. Not a course dinner, you understand, but regular old-time style. You know grandmother left me all her dishes, and I've even got some pewter. Don't you think it would be a good idea?"

Jack smiled approvingly. "Very," he said, as he took up his paper. "I think my friends would thoroughly enjoy a good old-fashioned supper."

"I believe," continued Mollie, "that it would be fun to come in costume. I've got an old flowered silk that—"

"That you look irresistible in," supplemented her husband. Mollie ignored the interruption.

"You can hire a wig and suit," she went on, "but what about the supper? Oh, never mind," she broke off; "I'll fix that, and let you enjoy your paper in peace."

Upon the evening of Washington's birthday, therefore, it came about that, in response to Mollie's invitation, four couples, attired in Colonial costume, presented themselves. The women wore quaint old brocaded gowns, with their hair powdered and dressed in elaborate puffs, while the men appeared in knickerbockers, with their hair in queues. The parlor was decorated with branches of artificial cherries, and was lighted entirely

by candles, which shed a soft, mellow light over the room.

Mollie, with her hair powdered and puffed, wearing a quaint old lavender silk, received the guests, and after all had assembled, led the way to the dining-room. This, like the parlor, was lighted by candles, in brass or silver candlesticks. A miniature cherry tree stood in the centre of the table, while at each place lay a small spray of artificial cherries. Stewed chicken, supplemented by smoking hot waffles, formed the "piece de resistance." A large pound cake which Mollie's own hands had made stood upon a high pewter dish, flanked by election cake and doughnuts, while scattered over the table were little dishes of preserves, plums, cherries, and jellies of all kinds. At either end of the table was a large ball of sugar popcorn. Instead of coffee, chocolate in old-fashioned china cups was passed. The guests were enthusiastic in their praise of the quaintly served supper, and the rare old china was the object of much interest. When the supper was over, Mollie led the way to the parlor, where a negro singer entertained the guests with quaint old plantation songs.

"What did you think of it, Jack?" asked the hostess, as she wearily sank into an armchair after the last guest had departed.

"It was a great success," was his reply, as he patted her powdered head. "So many women make the mistake of trying to do more than they can, but you have distinguished yourself as one of the sensible who do what they can, instead of attempting what they cannot accomplish." —New York Observer.

A Fellow Feeling.

Marjo sat on the upper stair listening. Every time a fresh wail reached her ears she groaned softly in loving sympathy. She had her little handkerchief squeezed together in one hand, and it was quite damp.

"Oh, dear me! I wish he'd been a good boy; then mamma wouldn't have put him to bed, and he wouldn't be feeling so dreadfully," Marjo murmured. "I wish he had been good. Poor Bobby! it hurts in my heart when he cries so."

New wails drifted out to the stairway. Marjo's handkerchief got still damper.

"Marjorie! Marjorie!" mamma called; "why don't you come down and play, dear?"

"I guess I can't, mamma; I feel so sorrowful for Bobby," Marjo called back.

"You mustn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet, shabby little voice called down to mamma; "but—but—you see I have to feel bad. You can't do it well's I can, for I've been there and know how it feels."—Youth's Companion.

An Aid to Mothers.

Derangement of the stomach or bowels is responsible for most of the ailments that affect infants and young children. For keeping the stomach and bowels in order nothing can equal Baby's Own Tablets. That is why children in the homes where these Tablets are used are bright, good-natured and healthy. Mrs. Joseph Wallace, Shanley, Ont., says: "I have used Baby's Own Tablets for my baby since her earliest infancy, and have found them to be a medicine that meets all the needs of little ones. They have kept my little one as bright and healthy as can be." These Tablets are sold under a guarantee to contain no opiate or poisonous "soothing" stuff. Sold by all medicine dealers or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The island of Islay on the West coast of Scotland is scarcely twenty miles square, yet it contains nine large distilleries, each of which, with its many buildings large and small, covers an area equal to a good sized village. It is stated on good authority that the annual revenue to the King's treasury from these nine distilleries is equal to two and a half tons in gold. What an enormous consumption of whiskey this indicates, and what an appalling influence for evil this fiery flood must have upon the votaries of the dram shop! The population of Islay, once over 14,000, is now only about 7,000.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

At last meeting of Ottawa Presbytery a congratulatory resolution was tendered Zion congregation, Hull, on the fact they have become self-sustaining—no longer requiring aid from the Augmentation Fund. Not a little of the credit for this happy result is due to Rev. M. H. Scott, M.A., the devoted pastor, who has given long and unwearied services to the building up of our cause in the sister city of Hull.

The yearly reports of St. Andrew's church showed a most prosperous condition of affairs. The number of members enrolled is 665 as compared with 599 a year ago. The ordinary revenue of the church for the year was \$8,452 and collections and mission collections, \$3,338, making a total of \$11,790. Of this amount \$2,886 was devoted to mission and benevolent funds. The Sunday school has 244 scholars and 32 teachers and officers. The average attendance during the past year was 145. The reports of the different church organizations were all most satisfactory. The young people's society has done particularly good work in equipping and furnishing a woman's ward in the Protestant hospital and in providing an interesting series of lectures, at homes, concerts, etc., during the year. The men's association during the coming year will help the temporal committee collect for the schedule funds of the church. The officers of the church are: session clerk, E. P. Bronson; treasurer of session fund, Geo. S. May; treasurer of church schedule fund, Gilbert Allen; representative elder, Lt.-Col. Macpherson; Glebe trustees, Hon. E. H. Bronson, F. H. Chrysler, Geo. Stockand; secretary treasurer, P. Larnmonth. It was decided that another congregational meeting be held at an early date to discuss the advisability of enlarging the church. At present practically every seat in the edifice is taken. A circular will be sent out with a view of ascertaining how many would take seats if more were available. When this information is secured the temporal committee will prepare a report as to how additional accommodation could be secured by an addition to the structure and submit it to a congregational meeting.

The new Glebe church is expected to be opened early in May. The cost to St. Andrew's church to date is \$18,000. The total cost will be about \$25,000.

The engagement is announced of Miss Tenny Gibson Hunter, M.A., a recent graduate of Glasgow university, to Rev. Robert Herbison, M.A., former pastor of Stewarton church, in this city.

EASTERN ONTARIO.

Peterborough Presbytery appointed the following commissioners to the Assembly: W. Bennett of Peterborough; P. Duncan of Colborne; D. A. Thompson of Hastings; G. A. McClelland of Norwood, ministers; and Dr. Barrie, Hastings; Jas. Drummond, Keene; Jas. Russell, Cobourg; Wm. Fowles, St. Andrew's, Peterborough, elders.

Rev. Dr. Torrance, St. Paul's, Peterboro, has been nominated moderator of next General Assembly.

The annual meeting of Peterboro Presbyterial W. F. M. A., will be held at Brighton in June, when Rev. Abraham, of Port Hope, will represent Peterboro Presbytery.

The congregation of St. Andrew's church, Arnprior, will give Rev. Mr. McLean a retiring allowance of \$400 per year.

By a unanimous vote taken at the congregational meeting of members and adherents of Knox church, Lancaster, a call was extended to Mr. J. D. MacKenzie, a graduating student of the Presbyterian College, Montreal.

After more than 40 years of devoted and untiring work, Rev. Dr. K. Macdonald, Williams-town, now in the 75th year of his age, made application to Glenagray Presbytery with a view to retirement, to have his name forwarded to the Assembly, to be placed on the list of those receiving aid from the Aged and Infirm Ministers' Fund.

Rev. Dr. Crombie having resigned the clerkship of Lanark and Renfrew Presbytery by the unanimous vote of the court Dr. R. Campbell, of Perth, was appointed in his stead at a salary

of \$300 per year, duties to begin immediately. Dr. Campbell was also appointed moderator of St. Andrew's congregation, Arnprior, till such time as a pastor shall be called.

A resolution moved by Rev. Woodside, of Carleton Place, seconded by Rev. Rattary, of Eganville, was carried unanimously by the large Presbytery of Lanark and Renfrew, expressing strong disapproval of the Autonomy Bill, and stating that the educational features of the measure would be inimical to the building up of a great united empire.

Rev. J. J. Wright, B.A., since his return from White Horse Mission, Yukon Territory, has been speaking in various parts of the country, and awakening deep interest in that distant field. On a recent Sunday he took both services in St. Andrew's church, Beaverton.

Rev. D. N. Coburn, of Lunenburg, has been lecturing at Fancas Point, on "Learners and Litters."

Brockville Presbytery, on motion of Rev. John Chisholm, M.A., unanimously resolved against the bills establishing a system of Separate Schools in the proposed Provinces of Saskatchewan and Alberta.

The induction of Rev. J. E. Smith, B.A., called by the congregation of Seymour and Ryleston took place at Seymour on the 9th inst.

The Presbytery of Kingston nominates Rev. Dr. Armstrong, of Ottawa, as moderator of next General Assembly.

Satisfactory reports, on the whole, were received from the various standing committees at last meeting of Kingston Presbytery.

The Presbytery of Kingston regards with deep concern and dissatisfaction the educational clauses in the Bill now before the Dominion Parliament, erecting new provinces in the North West, and earnestly prays that the Bill may be so modified before receiving its third reading as to leave the new Provinces entirely free to deal with the whole matter of education in the future, as to them may seem just and expedient.

Commissioners were appointed to the General Assembly by Kingston Presbytery, as follows, viz., Revs. Messrs. Hay, Conn, Hickey, and Gray, by rotation; and Principal Gordon, and Rev. J. Binnie and W. S. McTavish by ballot. The following named elders were also appointed viz., Messrs. Dixon, Sharpe, McIntosh, W. McKenzie, Little, Prof. Goodwin, and Wm. Guthrie.

WESTERN ONTARIO.

Chatham Presbytery nominates the following commissioners to the General Assembly: Rev. Mr. Ross of Dawn, Rev. Dr. Lindsay of Dresden; Rev. Dr. Battisby, and the following elders; R. F. Sutherland, M.P., Speaker of the House of Commons, Mr. Stewart of Tilbury and one from Harrow.

Rev. D. M. Buchanan gave a very interesting lecture in Knox church, Jarvis, in aid of the Public Library. The subject was "My trip to Britain" and it was much enjoyed by a large audience. He is also preaching a useful series of sermons on the "great Men of the Bible."

Rev. Malcolm Kay has been elected moderator of London Presbytery.

Rev. E. A. Mackenzie, M.A., of St. Matthew's Montreal, has been unanimously called to Knox, St. Thomas, vacant through Mr. Drummond going to Hamilton.

Rev. N. H. McGillivray, Cornwall, recently lectured in the Avonmore church, under the auspices of the young people. His subject was "Across the American Desert and Home by the Rockies," which he made quite interesting to his hearers.

The monthly social meeting of the Ladies' Aid Society of Stanley street church, Ayr., was held at the manse Wednesday afternoon, March 15th, the president, Miss Fulton, in the chair. After the treasurer's and secretary's reports had been read and other business transacted, a choice program was given. Supper was provided by

Mesdames Nixon, and Renwick. Eighty-five were present, and all thoroughly enjoyed the meeting. The next meeting will be held at the home of Mrs. Baker, April 19th.

Rev. Mr. Leslie, Rev. Mr. McEachern and Rev. Mr. Mahaffey were appointed by Bruce Presbytery commissioners to the General Assembly, and elders from North Bruce, Tara and Underwood.

Rev. W. H. Hall having been called to the 9th Presbyterian Church, St. Paul, and the call coming before the Bruce Presbytery, Mr. Hall asked the Presbytery to decide for him. It was agreed not to grant translation.

At the last communion service in the King street church, London, Rev. Walter Moffatt, pastor, 21 new names were added to the membership.

The Ladies' Aid of the Tavistock church has again been reorganized with the following officers: Mrs. J. G. Field, Pres.; Mrs. (Rev.) McCulloch, Vice-Pres.; Mrs. J. Biffin, Sec.; and Mrs. G. G. Peppier, Treas.

On a recent Sunday at Knox church, Hamilton, Rev. E. A. Henry inducted eight elders, a large congregation witnessing the impressive ceremony. Following are the names: J. W. Ogilvie, Maurice Festing, C. W. Lang, J. M. Gow, Andrew Morrison, R. L. Smith, William Smith and W. H. Fletcher. The preacher spoke of what Presbyterianism means. Touching on civil liberty and rights of conscience, he said the measure to introduce separate schools in the new provinces touched on liberty. He believed separate schools were urged by the old hierarchy, and were not wanted by the people.

At the recent communion in Central church, Hamilton, eleven new names were added to the roll.

At the last meeting of Chatham Presbytery, Rev. John Nicol, of Wallaceburg, was elected moderator. A call was extended to Rev. John Watt, of Toronto, by the Church of Harrow, and Comber Church extended a call to Rev. Dr. Smith, pastor of the First Presbyterian church at Bradford.

The following commissioners were appointed by Hamilton Presbytery to the General Assembly: Rev. W. J. Dey, Simcoe; Rev. J. Robertson Port Dover; Rev. T. L. Turnbull, Oneida; Dr. Mackenzie, Kirkwall; Rev. James Gourlay, Dunnville; Rev. P. J. McLaren, Strathburn; Rev. Dr. Fletcher, Hamilton; Rev. Dr. Ratcliffe, St. Catharines.

Hamilton Presbytery has given the congregation of Wellandsport permission to dispose of the manse property, the proceeds to go to repairing the present church or the building of a new one.

The new Sunday school hall for St. Andrew's church, London, is practically assured. Already \$16,000 are in sight.

Mr. McNabb reported for the Augmentation Committee of Owen Sound Presbytery showing that all congregations in the Presbytery had become self sustaining except Hepworth for which a grant of \$95 was asked.

TORONTO.

Rev. Dr. Milligan, in speaking to a meeting of the Women's Home Missionary Society, Toronto, said, that if he were clear of the ministry he would like to stump the old country, especially Scotland, and show the people their duty to Canadian missions. That would be good imperialism. And the minister of "Old St. Andrew's" could do it in fine form too!

The following are the newly elected officers of the Women's Presbyterian Home Missionary Society: Hon. President, Mrs. W. Mortimer Clark; President, Mrs. William Cochrane; Vice-Presidents, Mrs. H. M. Parsons, Mrs. J. F. McCurdy, Mrs. Thom. Mrs. Lindsay, Mrs. R. S. Snellie; Corresponding Secretaries, Mrs. W. E. Leng, Mrs. H. M. Kipp; Recording Secretary, Miss Carruthers; Treasurer, Miss Helen Macdonald; Secretary of Supplies, Mrs. J. D. Walker; Editors Pioneer, Mrs. J. F. McCurdy, Miss S. Nickle; Secretary-Treasurer Pioneer, Mrs. James Baird.

QUEBEC.

Presbytery of Quebec met in Sherbrooke on the 9th of March, with fair attendance. Mr. H. C. Sutherland, Inverness was elected Moderator for ensuing six months. Elders' Commissions in favor of Messrs. John Whyte, John Riddle and M. G. Crombie were accepted.

Much time was given to the consideration of Mission fields, French and English, and to the aid-receiving congregations. The following grants were recommended: French Missions: St. John's Quebec \$75 per month; N. Ham, \$25.00 and \$14.00 for mission schools; Ditchfield \$73; Port au Persil, \$25; and \$10 for school; St. Valier \$35 per month, and \$14 for school; St. Francis district \$40; Ste. Blainville, \$5, and \$11 for school; Lorette, \$20; St. Damase, (O.M.) \$45; St. Maurice district \$15; River du Loup, (O.M.) \$400 per annum; and Saguenay district \$35 per month. Home Missions—The Presbytery expecting the increased minimum to become operative for the year beginning April next made the following recommendations, keeping that basis in view. These are over and above the present grants received. Lake Megantic, \$50; Marlow, \$50; Massawippi, \$75; Metis, \$75; River du Loup, \$25; Scotstown, \$50; Valcartier, \$50. Augmented Congregations. In order to reach the increased minimum, with increased giving by several congregations, the following grants were recommended: Danville, \$175; Sarsville, \$250; Leds Village, \$250; Windsor Mills \$175; Winslow, \$300.

The following were appointed as Commissioners to General Assembly, viz., Messrs. M. MacLeod, C. A. Tanner, H. C. Sutherland, B. D. and Dr. Kellock, ministers; and John Whyte, Peter Johnson, Mr. Morison and John McCammon, elders.

Mr. M. MacLeod was granted leave of absence in order to visit Scotland. Mr. James Davidson was appointed Presbytery auditor.

Dr. Armstrong, Ottawa, was nominated for the moderatorship of the General Assembly, and Rev. David MacLaren, Alexandria, for that of the Synod.

On the recommendation of a committee appointed to consider the filling of vacant chairs in the Presbytery College, Montreal, Rev. John MacDougall, B. D. Spencerville, and Dr. Ramsay, Ottawa, were nominated for the Chairs of Apologetics and Church History, and Practical Theology, respectively.

Rev. G. C. Pidgeon, B.D., Toronto, was nominated for the chair of N. T. Literature and Exegesis in Knox College.

The Presbytery resolved to hold but three regular, or stated meetings in the year—these to be held on the first Tuesday in March, September, and December.

The following resolution, moved by Mr. H. C. Sutherland, bearing on the Separate School legislation proposed for the new province was adopted unanimously: The Presbytery of Quebec having knowledge and experience of the workings of a dual system of education in this Province—a system which is really forced upon the minority by the fact that the schools of the majority are not national schools but purely sectarian, or church schools—enter their earnest protest against the legislation proposed by the Dominion Government, by which it is contemplated to impose Separate Schools on the provinces of Alberta and Saskatchewan, and declare their belief that this would not only be an invasion of provincial rights, but also a hindrance to the development of Canadian nationality, and a serious blow to the best interests of the people of these provinces; and the Presbytery direct their Clerk to forward a copy of this resolution to the Premier of the Dominion.

The Presbytery passed a resolution of sympathy with the U. F. Church of Scotland in view of the intolerable situation in which they are meantime placed by the decision of the law lords.

The annual meeting of St. Andrew's church, Quebec, was held on 9th inst., under the chairmanship of the pastor, the Rev. A. T. Love, when encouraging reports from all societies connected with the church were presented, the sum of over \$6,000 having been subscribed for various objects of the church during the year. The following board of managers was elected: Trustees—R. Stewart, elder; A. Thomson, John Beakley, F. Lampron. Representatives of Congregation—A. Robertson, Aid. A. Pfeiffer, George H. Thomson, Colonel Turnbull, George Mitchell. Secretary-Treasurer — George M.

Craig; Auditors, James Bisset, D. Rattray; Miss Elliot, secretary, and Miss Oliver, treasurer, read satisfactory reports of the Children's Mission Band, showing growth and the disposal of the funds. Miss Maud Thomson presented the report of the Ladies' Aid Society, which testified to a favorable year. Mr. A. Hyde presented an interesting and satisfactory report of the Sabbath school. Over \$1,000 has been collected for the new school building.

MONTREAL NEWS.

Rev. W. D. Reid, of Taylor church, recently addressed his congregation on the subject of Christian Endeavor, dealing with two or three of the main features of the society and its work. As a result there has been a marked increase in the attendance at the Endeavor meetings, and great interest has been manifested in the work of the young people. It would strengthen the societies wonderfully, and also the hands of the pastor, if others would lay the matter before the people in this way. The true Christian Endeavor Society is a great aid to the pastor in his work. Indeed it is not properly doing its work unless this is the result.

The Rev. E. A. Mackenzie, pastor of St. Matthew's Presbyterian Church, Point St. Charles, preached an eloquent sermon on the simple life last evening. He took for his text II. Cor. xi. 2: "The simplicity that is in Christ." The first of the enjoyment of the simple life is the neglect of the home. This was too evident in our cities, and especially, in Montreal. There are thousands of suffering women and starving babes crying for bread, and there was none. Drunkenness was the chief enemy of the simple life. The speaker's whole discourse was a plea for a return to a simpler mode of living, and the proper crowning of home life.

The Rev. James Fleck, B.A., preaching in Knox Church, dwelt upon the tremendous nature of the evil of intemperance to the individual, to the family, to the church, and to the state. He reviewed the various remedies which had been proposed from time to time and applied, such as the suggestion that men should abstain from spirituous liquors and drink only wine or beer; the Gothenburg system of control by the state; the high license, limiting and regulating the number of saloons, and regulating the hours of sale. But the true remedy was for everyone to take the position of the great apostle, who said that so long as the world standeth he would not take wine. The moderate drinker was never safe; abstinence was the sure remedy for every man. If every member of the church would make total abstinence the rule of his life, and use every opportunity in the social circle, in the home, and as a citizen to promote abstinence, the evil of intemperance would soon be remedied. He urged abstinence also on altruistic grounds, taking as an object lesson the example of St. Paul, who said he would do nothing that would cause his brother to stumble.

Ottawa W. F. M. Presbyterial.

The eighteenth annual meeting of the Ottawa Presbyterial Women's Foreign Missionary Society was largely attended by delegates and visitors from the various out-of-town and city auxiliaries and mission bands. Mrs. D. B. Gardner presided, and after devotional exercises, to which Mrs. John Thorburn contributed a Bible reading, and Mrs. J. H. Turnbull the dedicatory prayer, the annual reports of the officers were presented.

In her report as presbyterial treasurer, Mrs. George Hay announced that the total membership of the Presbyterial is 1,053, divided among twenty-nine auxiliaries and nineteen mission bands. Twelve of these auxiliaries showed an increase in funds, although the total contributions of the year were \$29,93 less than the preceding year. Nine of the mission bands showed an increase, a total increase this year of \$7,88.

The report referred touchingly to the deaths of Miss Harmon, Mrs. H. A. Bronson and Mrs. Gaidner, and also mentioned that interest in the seven-year course of study is increasing, and many of the auxiliaries are engaged upon this year's study, Dux Christi. The number of subscriptions to the Foreign Missionary Tidings now is 635.

This year the offerings have reached the sum of \$2,063.41, an average of \$1.89 per member. The Ottawa Presbyterial does not head the list of

Presbyterial societies, as the average per member is much larger in some of the others, Brandon and Portage la Prairie, for instance, averaging \$1.20. The secretary closed with an appeal for renewed and more zealous effort.

The report of the treasurer, as submitted by Miss Gibson, showed receipts and expenditures as follows: Receipts from auxiliaries—Aylmer, \$15.25; Bristol, \$110; Carp, \$17.58; Chelsea, \$4; Cumberland, \$6.50; Fallfield, \$12; Hawkesbury \$33.85; Kenmore, \$34.03; Manotick, \$42; Masham, \$28; Merivale, \$23; Metcalfe, \$47.03; Ottawa, Bank street, \$211.08; Bethany, \$38.45; Erskine, \$120.81; Glebe, \$60.81; Knox, \$156; Mackay, \$60.30; St. Andrew's, \$207.92; St. Paul's \$152.21; Steuarton, \$40.82; Richmond, \$7; Rockland, \$13; Russell, \$41.50; South Gloucester, \$40.20; Vernon, \$39; Wakefield, \$29.54; a total of \$1,631.01.

Receipts from mission bands—Aylmer, \$19.25; Billings Bridge, \$70; Bristol, \$4; Buckingham, \$9.37; Kenmore, \$12.83; Marysville, \$17.33; Metcalfe, \$2.94; Bank street, \$27.95; Bank street, "Golden Links" \$31.02; Bethany, \$19.83; Erskine, \$10.06; Glebe, \$10.35; Mackay, \$70.83; Knox, (Patron Band Orphans' Home) \$15; St. Andrew's, \$5; St. Paul's, \$43.01; Russell, \$9; South Gloucester, \$8; a total of \$346.74; which with the offerings of \$24.74 at the last annual meeting made \$2,063.41. This money was remitted by draft to the general society.

The report of the secretary of supplies as presented by Miss Mary Mosson, showed the value of the seven bales sent last year to have been \$675.85, and to have contained 167 quilts—an increase of forty over last year.

WINNIPEG.

The Winnipeg Presbytery, after a discussion on the question of organizing women's home missionary societies in the congregations of the synod, the following resolutions by Rev. Dr. Bryce were adopted: "That the ladies' aid missionary society idea be recommended as that most suitable to the west, but that other societies already in existence, or that may be organized, be in no way interfered with. That further negotiations be held with the Women's Home Missionary society as to terms of affiliation with it of the various ladies' missionary societies in the west, whether local, presbyterial or synodical. That the ladies societies be requested, on account of the great missionary need of the west to organize more fully and stir up their various congregations to largely increase their giving to home missions. That presbyterial home mission conveners be asked to interest themselves in the several presbyteries in urging the formation of ladies' societies."

VICTORIA, B.C.

Presbytery met at Nanaimo, when Rev. Dr. Herdman, Superintendent of Missions, was present and rendered material aid, especially in disposing of Home Mission business, which usually occupies as much of the Presbytery's time and attention as all other business combined. Full and carefully prepared reports from all the standing committees were presented, showing the work of the Presbytery in all its departments for the past year to be in a very satisfactory condition.

Rev. Dr. Armstrong, Ottawa, was nominated for Moderator of the General Assembly; and Rev. J. M. Miller, Nanaimo, Thomas Menzies, Comox, and Dr. J. Campbell, Victoria, alternate; Dr. McGregor, Almonte, Rev. Dr. Ross, Prof. Murison, Toronto, Commissioners to the General Assembly. The next meeting of Presbytery will be held in Comox on 6th September.

"No service in itself is small,
None great though earth it fill,
But that is small that seeks its own,
And great that seeks God's will."

Russia embraces one-sixth of the land surface of the world. It is more than fifty times larger than Japan, and has a total area of 8,650,000 square miles. Half of Europe and the whole of Northern Asia are included within its boundaries. It has a greater continuous area than any other nation in the world.

How the Children Saved the House.

(By Mary B. Sleight.)

This is another story about Horace and his little brother and sister. One day their father and mother went to a neighboring town to attend a funeral, and the children were left to take care of the house during their absence. Mamma had spread a nice luncheon for them, and little Fay, seated at the head of the table, felt herself quite grown up as she poured the "cambric tea." But suddenly a whiff of smoke came down the stairs.

"Do not be frightened," cried Horace, making a dash for the attic.

Fay and Will started to follow him, but he was on the way back before they reached the landing.

"It's just a place in the roof, not bigger than your hand," he said breathlessly, "and with a few pails of water we can put it out in a jiffy."

So, snatching down the fire-buckets the little brigade set bravely to work. They were on their second trip from the kitchen to the roof when some one outside, discovering the smoke, gave the alarm, and presently men, women and children were clamoring for admittance. But Horace, who had taken care to lock the doors and windows, called down, with a cheerful, "Thank you," that they needed no help.

"They'll only make a muss of everything if we let them in—they always do at fires," he said to his helpers, as he emptied another supply of water on the smoking shingles. Some of those below did not take this refusal very pleasantly and declared that if the house had burned to the ground they would have no one but themselves to blame. But, deaf to their grumbling, up the stairs with the heavy buckets, again and again climbed the tireless trio, till not so much as a smell of fire was left.

By that time papa and mamma were at the door, and the three grimy little figures rushed into their arms with a shout that came very near being a sob.

"Twas drefful hard tuggin'." lisped Fay, blinking off a tear, "but we dot it out."

Affection For the Aged.

There is a pathetic charm about old age. We are sure that nothing is so lovely as the saintly old grandmother occupying her accustomed place in the chimney-corner. There is something that entrances while we watch the silver-haired patriarch as he fondles his darling grandchild on his knee.

They are the salt of the earth, the treasure in the home, the familiar figures in community life. And more than this love of others, there is coming a time in our own individual history when we shall crave the caresses and love of friends. Old age is more keenly sensible to neglect than at any other time. It is not intentional—no, we may commit this

neglect amid our devotion to and attendance upon other matters.

We forget, however, that the inward craving of old age conceives of no apologies and knows no reason why the old-time cares and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by mere sentiment! What would we do without these saints? Amid these reveries, we recall the lines of Elizabeth Gould:

"Put your arms around me—
There, like that:
I want a little petting
At life's setting,
For 'tis harder to be brave
When feeble age comes creeping
And finds me weeping
Dear ones gone.
Just a little petting
At life's setting:
For I'm old, alone, and tired
And my long life's work is done."

Willie (very seriously): "Papa I had a strange dream this morning."

Papa: "Indeed! What was it?"

"Willie: 'I dreamed, papa, that I died and went to Heaven; and when St. Peter met me at the gate, instead of showing me the way to the golden street, as I expected, he took me out into a large field, and in the middle of the field there was a ladder reaching away up into the sky and out of sight. Then St. Peter told me that Heaven was at the top, and that in order to get there I must take the big piece of chalk he gave me and slowly climb the ladder, writing on each rung some sin I had committed.'

Papa (laying down his newspaper): "And did you finally reach heaven, my son?"

"Willie: 'No, papa, for just as I was trying to think of something to write on the second rung I looked up and saw you coming down.'

Papa "And what was I coming down for?"

Willie: "That's what I asked you, and you told me you were coming down for more chalk."

Four Rats.

An exchange tells the story of a poor workingman who told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it had been understood that to dream of rats denoted calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "That fat rat," he said, "is the man who keeps the saloon you go to so often; the two lean rats are my mother and me; and the blind rat, father, is yourself."

BLOOD WILL TELL.

Rich, Pure Blood Will Drive out the Most Obstinate Cases of Rheumatism.

Growing pains, aching joints, stiffened muscles, tender, swollen limbs—that's rheumatism—a blood disease that causes ceaseless agony and crippled thousands. It is acid in the blood that causes rheumatism. Liniments may ease the pain temporarily—but they never cure. To cure rheumatism you must remove the acid in the impure blood. Dr. Williams' Pink Pills positively cure rheumatism, acute or chronic. They act directly on the blood, driving the acid out. They make new, warm, pure blood and send it throbbing through the heart, and lungs and limbs. The new blood banishes every ache and pain—brings good health and full activity. Mr. T. H. Smith, Caledonia, Ont., says: "For a number of years I was badly troubled with rheumatism, and was so crippled up I could scarcely do any work. I tried quite a number of medicines, but they did not help me. Then I saw Dr. Williams' Pink Pills advertised for this trouble, and I got a number of boxes. Before the third box was used, I found myself improving. I continued to use the pills throughout the winter and they have completely cured me. I got so that I could work on the coldest day without a coat and not feel a twinge of the trouble. I have told quite a few of my neighbors about the pills, and they are a popular medicine here."

It is because Dr. Williams' Pink Pills make new, pure, warm blood that they have such great power to cure disease. They positively cure rheumatism sciatica, neuralgia, St. Vitus dance, partial paralysis, kidney and liver troubles, anaemia, and the ailments which women alone suffer from. The purchaser must be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper round each box. Sold by all medicine dealers or sent by mail at 50c a box, or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The St. Catharines Well.

The devotee of the strenuous life in either business or society can find rest and recuperation by bathing in the healing waters of the "St. Catharines Well." A modest outlay will enable you to rejuvenate without traveling abroad in search of health. A temperate climate, pleasant surroundings, skilled attendants and home-like environment will be found by visiting the Welland, St. Catharines—a happy combination of sanatorium and family hotel conducted on the most approved therapeutic lines. Physician and nurses, sun rooms, roof promenade, golf links, library, music room, are among the features. Long distance telephone in each room. Apply to G. T. Bell, G. P. and T. A., Grand Trunk Railway System, Montreal, for full particulars.

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Wyeomacogh.
 P. E. I., Charlottetown, 3 Feb.
 Picton, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro, April 18.
 Halifax, Halifax.
 Lunenburg, Labase.
 St. John, St. John, April 4.
 Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que., St. Andrew's, 14th
 Mch., 9.30.
 Montreal, Knox, 7th Mar., 9.30.
 Glengarry, St. Elmo.
 Lanark and Renfrew, Zion Church,
 Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., 10
 a.m.
 Brockville, Winchester, Feb. 23,
 p.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville.
 Peterboro, St. Paul's church,
 Peterboro, Port Hope, July 11.
 Whitby, Oshawa, 18th Ap'l, 10 a.m.
 Toronto, Toronto, Knox, 2 Tuesday,
 monthly.

Lindsay, Canington.
 Orangeville, Orangeville, May 2.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Owen Sound, July 4.
 Algoma, Blind River, March.
 North Bay, South River, July 11.
 Sauguen, Mt. Forest, Mar. 7.
 Guelph, Fergus, Melville Church,
 St. Mch., 9.30. Conference pre-
 vious day, afternoon and evening.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, St. Catharines, May 2.
 Paris, Woodstock, May 9.
 London, St. Thomas, 7th Mar., 10.
 Chatham, Chatham, 7th March,
 10 a.m.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Sarnia, Sarnia, St. Andrew's.
 Sarnia, Sarnia, St. Andrew's, Mar.
 7.
 Maitland Belgrave, May 16.
 Bruce, Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.
 Fertage la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues.,
 bi-mo.
 Kock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Canvale, Feb., '05.
 Regina, Regina, Feb., '05.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminster, Chilliwack.
 Victoria, Comox, Sept. 6.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN
 OTTAWA AND MONTREAL VIA
 NORTH SHORE FROM UNION
 STATION:
 b 8.15 a.m.; b 6.20 p.m.
 VIA SHORT LINE FROM UNION
 STATION:
 a 5.00 a.m.; b 8.45 a.m.; a 3.30
 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-
 MONTE, ARNPRIOR, RENFREW
 AND PEMBROKE FROM UNION
 STATION:
 a 1.40 a.m.; b 8.40 a.m.; a 1.15
 p.m.; b 5.00 p.m.;
 a Daily; b Daily except Sunday;
 c Sunday only.

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If You are **RENTING**
 or Working for some-one else Why Not get a farm
 of your own in
NEW ONTARIO.
 For particulars write to
HON. J. J. FOY,
 Commissioner of Crown Lands, **Toronto, Ont.**

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The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50.
Cases, 24 Pints, \$5.50.
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**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS**
 Any even numbered section of
 Dominion Lands in Manitoba or the
 Northwest Territories, excepting 8
 and 28, which has not been home-
 steaded, or reserved to provide wood
 lots for settlers, or for other pur-
 poses, may be homesteaded upon
 by any person who is the sole head
 of a family, or any male over 18
 years of age, to the extent of one-
 quarter section of 160 acres, more
 or less.
ENTRY.
 Entry may be made personally at
 the local land office for the District

in which the land to be taken is
 suitable, or if the homesteader de-
 sires he may, on application to the
 Minister of the Interior, Ottawa,
 the Commissioner of Immigration,
 Winnipeg, or the Local Agent for
 the District in which the land is
 situate, receive authority for some
 one to make entry for him. A fee
 of \$10 is charged for a homestead
HOMESTEAD DUTIES.
 A settler who has been granted an
 entry for a homestead is required
 by the provisions of the Dominion
 Lands Act and the amendments
 thereto, to perform the conditions
 connected therewith, under one of
 the following plans:—
 (1) At least six months' residence
 upon and cultivation of the land in
 each year during the term of three
 years.
 (2) If the father (or mother, if
 the father is deceased) or any per-
 son who is eligible to make a home-
 stead entry under the provisions of
 this Act, resides upon a farm in
 the vicinity of the land entered for
 by such person as a homestead,
 the requirements of this Act as to
 residence prior to obtaining patent
 may be satisfied by such person
 residing with the father or mother.
 (3) If a settler has obtained a
 patent for his homestead, or a cer-
 tificate for the issue of such patent
 contemplated in the manner pre-
 scribed by this Act, and has ob-
 tained entry for a second home-
 stead, the requirements of this Act
 as to residence may be satisfied
 by residence upon the first home-
 stead, if the second homestead is
 in the vicinity of the first home-
 stead.
 (4) If the settler has his per-
 manent residence upon farming land
 owned by him in the vicinity of
 his household, the requirements
 of this Act as to residence may
 be satisfied by residence upon the
 said land.
 The term "vicinity" used above
 is meant to indicate the same town-
 ship or an adjoining or connecting
 township.
 A settler who avails himself of
 the provisions of Clauses (2) (3) or
 (4) must cultivate 30 acres of his
 homestead, or substitute 20 head of
 stock, with buildings for their ac-
 commodation, and have besides 80
 acres substantially fenced.
 Every homesteader who fails to
 comply with the requirements of
 the homesteader law is liable to
 have his entry cancelled, and the
 land may be again thrown open for
 entry.

APPLICATION FOR PATENT.
 Should be made at the end of the
 three years, before the Local Agent,
 Sub-Agent or the Homestead In-
 spector. Before making application
 for patent the settler must give six
 months notice in writing to the
 Commissioner of Dominion Lands
 at Ottawa of his intention to do so.
INFORMATION.
 Newly arrived immigrants will
 receive at the Immigration Office in
 Winnipeg, or at any Dominion
 Lands Office in Manitoba or the
 Northwest Territories, information
 as to the lands that are open for
 entry, and from the officers in
 charge, free of expense, advice and
 assistance in securing lands to suit
 them. Full information respecting
 the land, timber, coal and mineral
 laws, as well as respecting Domi-
 nion Lands in the Railway Belt in
 British Columbia, may be obtained
 upon application to the Secretary
 of the Department of the Interior,
 Ottawa; the Commissioner of Im-
 migration, Winnipeg, Manitoba; or
 to any of the Dominion Lands
 Agents in Manitoba or the North-
 west Territories.
W. W. CORY,
 Deputy Minister of the Interior.
 N. B.—In addition to Free Grant
 Lands to which the regulations
 above stated refer, thousands of
 acres of most desirable land are
 available for lease or purchase
 from Railroad and other corpora-
 tions and private firms in Western
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Any Suit in Store
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Cheapest and Best. Send for References.

H. E. St. George
LONDON, ONT.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for Stable, Royal Military College, Kingston, Ont.," will be received at this office until Wednesday, March 29, 1906, inclusively, for the erection of a brick stable at the Royal Military College, Kingston, Ont.

Plans and specification can be seen and forms of tender obtained at the office of Mr. Arthur Ellis, Architect, Kingston, Ont., and at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED. GELINAS,
Secretary,
Department of Public Works,
Ottawa, March 11, 1906.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

SECURITY

Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

Mention this paper when you write, and we'll mail our booklet entitled "An Investment of Safety and Profit."

The Standard Loan Co.,

24 Adelaide Street, East.

TORONTO.

W. S. DINNICK, - - - **Manager.**

Confederation Life Association.

PRELIMINARY STATEMENT.

January 1, 1905

NEW INSURANCE WRITTEN
\$5,017,988.00.
Increase in 1904, \$89,889,015.00.
INSURANCE IN FORCE.
\$39,347,847.00
Increase in 1904, \$2,660,464.90.
ASSETS.
\$10,352,123.00.
Increase in 1904, \$688,270.00
CASH SURPLUS.
Policyholders' Account.
Government Standard.
\$960,633.00
Increase in 1904, \$124,239.00.
HEAD OFFICE,

INCOME.
\$1,702,099.00.
Increase in 1904, \$106,331.00.
PAYMENTS.
POLICYHOLDERS,
\$731,391.00
Increase in 1904, \$47,015.00
W. H. BEATTY, ESQ.,
President,
W. D. Matthews, Esq.,
Frederick Wyld, Esq.,
Vice-Presidents,
W. C. MACDONALD, Actuary.
J. K. MACDONALD,
Managing Director.
TORONTO.

New York and Ottawa Line.

Trains Leave Central Station 7.20 a.m. and 4.35 p.m.
And Arrive at the following Stations Daily except Sunday.

8.30 a.m.	Finch	5.45 p.m.
9.14 a.m.	Cornwall	6.29 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
11.35 p.m.	Tupper Lake	9.10 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

Trains arrive at Central Station 11.05 a.m. and 6.45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition, Printing Bureau," will be received at this office until Monday, April 3, 1906, inclusively, for the construction of an additional story to the Printing Bureau, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED. GELINAS,
Secretary,
Department of Public Works,
Ottawa, March 15, 1906.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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We have a large stock of patterns in table cutlery.

**Carvers in Cases
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Full Deposit at Ottawa.
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